

# Ramadan Guide

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*In the name of Allah, the Entirely Merciful, the Especially Merciful*

# INTRODUCTION

All praise is due to Allah, Lord of the worlds. May peace and blessings be upon His Messenger and His slave, Muhammad (SAW), his family and all Companions.

This is a short booklet addressing the importance and virtues of the blessed month of Ramadan and its related Fiqh Issues.

## DEFINITION OF THE FAST

- ❖ **LINGUISTICALLY:** Ramadan comes from the root word “*Ramad*” which means “*burning*”. Imam Qurtubi said, ‘It is called Ramadan because it burns the sins of people with good deeds’(Tafseer-al-Qurtubi).
- ❖ **LEGALLY:** Worshipping Allah the Almighty by distancing ourselves from the nullifiers of the fast, during a specified time, which is from the dawn of Fajr to sunset with a specific intention.

## OBLIGATION TO FAST IN RAMADAN

Fasting the entire month of Ramadan is an important pillar of Islam as proved by the following evidences.

- ❖ **QURAN:** *O you who have believed, decreed upon you is fasting as it was decreed upon those before you that you may become righteous (Al-Baqarah; 183).*
- ❖ **HADITH:** Prophet Muhammad (SAW), said: “*Islam is based on five pillars: testifying that there is no deity who has the right to be worshipped except Allah and Muhammad is his slave and Messenger, performing prayer, paying the Zakah, performing Hajj and Fasting in the month of Ramadan.*”(Al-Bukhari and Muslim).

## VIRTUES OF FASTING

- ❖ **AL-RAYYAAN-THE GATE IN PARADISE:** Sahl (RA) said that the Prophet (SAW) said: “*In Paradise there is a gate called al-Rayyaan, through which only those who used to fast will enter on the Day of Resurrection. No one else will enter through it. It will be said, ‘Where are those who fasted?’ They will get up and proceed towards it. When they have entered, it will be locked, and no one else will enter.*” (Al-Bukhari and Muslim).

- ❖ **THE GATES OF PARADISE ARE OPENED:** It was narrated from Abu Hurayrah (RA) that the Prophet (SAW) said: *“When Ramadan begins, the gates of Paradise are opened and the gates of Hell are closed, and the devils are chained up.”* (Narrated by Al-Bukhari and Muslim).
- ❖ **FORGIVENESS OF PAST SINS:** It was narrated from Abu Salamah that Abu Hurayrah (RA) said: *“The Messenger of Allah (SAW) said: ‘Whoever fasts in Ramadan out of faith and seeking reward, his previous sins will be forgiven.’”* (Narrated by Al-Bukhari).
- ❖ **FAST IS EXCLUSIVELY FOR ALLAH:** It was narrated that Abu Hurayrah (RA) said: *“The Messenger of Allah (SAW) said: ‘Allah says: “Every deed of the son of Adam is for him, except for fasting; it is for Me and I shall reward for it.” Fasting is a shield and when one of you is fasting he avoid sexual relations with his wife and quarrelling. If somebody should fight or quarrel with him, he should say, ‘I am fasting.’ By the One in Whose hand is my soul, the unpleasant smell coming out from the mouth of a fasting person is better in the sight of Allah than the smell of musk. The fasting person will have two moments of joy: one when he breaks his fast, and the other when he meets his Lord; then he will be pleased because of his fasting”’.* (Narrated by al-Bukhari)

## PREPARATION FOR RAMADAN

Every second of Ramadan is precious. Ramadan is the time to repent for the sins we have done in the past. The essence of Ramadan is to form a complete set of refined activities in our lives which include less sins and actions that are pleasing to Allah. Many people just abstain from eating and drinking, but do not change any of their bad habits: watching unlawful television programmes, listening to music, backbiting, gossiping, and other sins.

There are a number of ways by which to prepare for Ramadan:

1. **SINCERE REPENTANCE:** We should sincerely repent to Allah for our sins. We don't know if we will be able to fast in this Ramadan or not.

2. **DUA:** It is narrated from some of the salaf that they used to pray to Allah for six months that they would live until Ramadan. After Ramadan, they would pray to Allah to accept their fasting and good deeds for five months.

3. **MAKE-UP DUE OBLIGATORY FASTS:** Try to complete any obligatory fasts that you have to make up. *It was narrated that Abu Salamah (RA) said: I heard Aa'ishah (RA) say: "I would owe fasts from the previous Ramadan and I would not be able to make them up except in Sha'ban"(Agreed upon).*

4. **STOP WASTING TIME:** Try to keep away from everything that will distract you from the right path like social media, mobile, laptops and tablets etc. Use your spare time in preparing for Ramadan, reading Quran and pondering over its meanings.

5. **READ ABOUT RAMADAN:** Learn the rulings about fasting so you can worship Allah with knowledge.

6. **FAST IN SHA'BAN:** Fast some of the month of Sha'ban: *Aa'ishah (RA) said: The Messenger of Allah (SAW) used to fast until we said: He will not break his fast, and he used not to fast until we said: He will not fast. And I never saw the Messenger of Allah (SAW) complete a month of fasting except Ramadan, and I never saw him fast more in any month than in Sha'ban. (Agreed upon)*

7. **SET A TIMETABLE AND GOALS FOR RAMADAN:** Plan ahead of Ramadan how you will utilize your time in remembrance of Allah and getting closer to Him. Set a goal that if Allah wills, by the end of Ramadan, I will be able to memorize a certain amount of Quran and understand its meanings.

## PRACTICAL ADVICE AND TIPS FOR RAMADAN

We hope that your schedule in Ramadan includes the following points and takes the following tips into consideration so that you can make most

1. ***PERFORM OBLIGATORY ACTS OF WORSHIP*** on time because Allah does not accept the voluntary acts of worship, if the obligatory ones are not observed. Try to observe the five daily prayers in congregation in your Masjid.
2. ***ATTEND RELIGIOUS LECTURES*** of trustworthy scholars because knowledge is the guiding factor that leads to righteous actions and correct guidance is the only factor that will make your deeds acceptable in the sight of Allah.
3. ***DO NOT PUBLICIZE YOUR GOOD DEEDS*** and be moderate in them. Keep them a secret between you and Allah.
4. ***SEEK REPENTANCE*** often because many of the blessings which you are missing might be due to your sins.
5. ***KEEP AWAY FROM DISOBEDIENCE OF ALLAH*** because only Allah knows whether you will be able to repent from our sin or not. So, it is better to avoid the sin.
6. ***ENJOIN GOOD AND FORBID EVIL***. Teach others the good you learn and ask them to stay away from evil in the light of Quran and Sunnah.
7. ***MAKE DUA TO ALLAH*** that He accepts your Fasting and good deeds in Ramadan.



## FIQH OF FASTING

### ❖ ***THE INTENTION TO FAST***

Intention is obligatory for every ibadah. Intention is confined to the heart – not tongue. The words commonly used for intention are not mentioned in the sunnah.

The timing of intention for the fast depends on the type of fasting:

a. ***IN OBLIGATORY FASTS***, such as the fasts of Ramadan or Qada' or Kaffarah or oath, the safest opinion is that the intention needs to be present from the night before Fajr because in the Hadith, it is said, ***“There is no fast for the one who did not make his fast from the night.”*** (Abu Dawood and others)

b. ***IN VOLUNTARY FASTS***, such as the fasts in Muharram or Fasts on Mondays and Thursdays, the intention can be made at any time before the end of the fasting period as long as no food has been eaten from the morning. This is based on the hadith in Sahih Muslim that the Prophet (SAW) intended to fast in the middle of the day when there was no food to eat. This is the opinion of the Hanbali madhab and later Shafi'i opinion as against the Hanafi madhab and earlier Shafi'i opinion that the intention can be made only up to mid-day as a maximum.

- If one gets up for suhur, or merely intends to, that is sufficient as an intention for the fast.
- Since the intention is integral to fasting - the fast is broken if the intention is broken

### ❖ ***CONDITONS FOR THE FAST TO BE OBLIGATORY:***

1. *Islam*
2. *Puberty*
3. *Sanity*
4. *Residency*
5. *Ability*
6. *Free of excuse*
7. *Intention*

### ❖ **AS FOR THE**

- *Disbeliever*: Fasting is not obligatory on him but he will be punished if he does not accept Islam and start fasting.
- *Pre-puberty*: Not obligatory but recommended if they are able to.
- *Insane*: Not obligatory.
- *Non-resident*: Allowed to break his fast, but depends on the situation. He must make-up fasts after Ramadan.
- *Unable*: Such as the sick, old etc.
- Those who have a valid excuse: such as menstruating or post-partum bleeding should make up for it later on. These women are not allowed to fast in Ramadan.

### ❖ **PEOPLE EXCUSED FROM FASTING**

Depending on the situation, these are of two categories:

1. *Temporarily excused*
2. *Permanently excused*

#### **TEMPORARILY EXCUSED**

Allah says in the Quran:

***So whoever from you is ill or on a journey (during Ramadan) -then an equal number of days (are to be made up) . And upon those who are able (to fast, but with hardship) - a ransom (as substitute) of feeding a poor person (each day) (Al-Baqarah; 184).***

#### **1. Temporarily sick person**

This is of five levels or categories:

- *If fasting will not affect his illness at all, he must still fast.* An example of this is a person who has a light cold, for example, and fasting will not affect that at all.
- *If fasting will affect the person's illness or is difficult for him – but it will not harm him – then it is makrooh (disliked) for him to fast and it is desired that he does not fast.* According to Imam Ahmad ibn Hanbal, fever comes in this category.

- *If fasting is going to harm the person, such as a person who suffers from severe diabetes, then he is not allowed to fast as it is not permissible to do things that will harm oneself.*
- *According to the majority of the scholars of Islam, **Pregnant and Breast-feeding women** are also considered temporarily sick. So, they should make up for the fast when they are able.*
- ***Menstruating women and women in post-childbirth bleeding***
  - *It is haram for them to fast in Ramadan.*
  - *If a menstruating woman becomes pure in the middle of the day, then she does not need to fast for the rest of the day, but should make up for it later.*

## 2. Traveller

In order for traveling to result in a concession excusing one from fasting, the following conditions must be met:

- *The journey must be long enough that prayers may be shortened. According to majority of scholars, this distance is about 88.7 Km.*
- *The traveller must not intend to settle in the place to which he travels.*
- *His journey must not be for any sinful purpose, rather it should be for a sound purpose, according to the majority of scholars. That is because being allowed not to fast is a concession and relief that the sinner does not deserve on his journey, because the purpose of his journey is to commit sin – such as one who travels in order to commit banditry, for example.*

### ***Cancellation of the concession for traveling***

This concession of traveling is cancelled by two things:

- *When the traveller returns home and enters his hometown, which is the place where he resides.*
- *When the traveller decides to stay indefinitely, or for a lengthy period in one place, and the place is fit for settling in. Thus he becomes a resident (or non-traveller), so he should pray his prayers in full and not break his fast in Ramadan, because the rulings on travel no longer apply to him.*

### ❖ **FASTING WHILE TRAVELLING**

The person who is travelling has the option to fast or not and there are a number of situations:

- *If it will not be difficult for him and will be quite easy for him to fast: in this case it is better for him to fast based on the fact that the Prophet (Peace and Blessings of Allah be upon him) did this.* Because of these reasons it is better for the one who finds fasting easy during travelling to fast. However, if he does not wish to fast, he still has the option not to. This is the opinion of Imam Al-Shafi'i.
- *If fasting will be difficult for him but will not harm him; in other words, it is easier for him not to fast while travelling: in this case, it is better for him to break the fast and make it up later on, after Ramadan.* This is because Allah has given a concession to travellers and they should accept that.
- *If the fasting will harm him or will be extremely difficult upon him: in this case it is not permissible for the traveller to fast and he should break his fast and make up for it after Ramadan.*

### **3. Miscellaneous categories of temporary excuse**

- Those who are fighting.
- Those who are deeply in need. eg: chasing after a thief or lost animal or a doctor performing a long and serious operation etc
- Those who are forced not to fast.

### ❖ **Permanently Excused**

The old and fragile or the terminally sick person (analogy upon the old and fragile), who may never recover from his sickness, must feed a poor person for every day that they do not fast. If they die before the people have been fed, then the money for feeding the poor must be taken out before their inheritance is distributed. This is because they cannot make up their fasts as they do not expect to be cured from their illness or 'cured' from their old age. Therefore, they should feed a poor person for every fast that is missed. It has been reported that when Anas got old and he was over 100 years old he would not fast but, instead, on the first night of Ramadan got together thirty poor people and fed them dinner.

This shows it is permissible to feed all thirty poor people in one go, either at the beginning of Ramadan or the end (Abu Dawood, Al-Tirmidhi. Ibn Maajah).

### ❖ **Major issues in making up previous fasts:**

- *If a person comes upon the fasts of Shawwal, the day of Arafat, day of Muharram etc.. whilst there are still days to be made up – it is recommended to make up the obligatory fasts first.*
- *Pregnant and breast feeding women who end up delaying fasts years on end should fast when they are able.*

### ❖ **FAST NULLIFIERS**

There are 3 general conditions that must be met before we consider the fast to have been broken:

1. Having knowledge of that which breaks the fast.
2. Possessing desire and intent to do that which breaks the fast.
3. Absence of Force, which means willfully breaking the fast

### ❖ **ACTIONS WHICH INVALIDATE THE FAST**

#### **1. Intentional Eating and Drinking**

*This only applies to the one who does so consciously, because if a person eats or drinks forgetfully or by mistake or is forced to do so, his fast remains intact .*

*As for the unintentional eating or drinking, it does not break the fast because the Prophet (SAW), said: “Allah has excused for my Ummah (nation) what is done by mistake, out of forgetfulness and by coercion.” (Ibn Maajah, At-Tabaraani and Al-Haakim)*

*Intentionally sniffing water through the nose during wudu’ breaks the fast.*

*Intentionally using toothpaste while brushing the teeth and swallowing it also breaks the fast. But, if the toothpaste is not taken in while brushing, it does not affect the fast.*

*Anything that is similar to eating and drinking also breaks the fast. This includes:*

1. *Transfusion of blood to one who is fasting* – such as if he bleeds heavily and is given a blood transfusion. This invalidates the fast because blood is formed from food and drink.
2. *Receiving via a needle (as in the case of a drip) nourishing substances* which take the place of food and drink, because this is the same as food and drink. (Shaykh Ibn ‘Uthaymeen).
3. *Kidney dialysis, in which blood is extracted, cleaned and then returned to the body* with the additional of chemical substances such as sugars and salts etc. is regarded as invalidating the fast. (Fatawa al-Lajnah al-Da’imah)

With regard to injections which do not replace food and drink, rather they are administered for the purpose of medical treatment – such as penicillin or insulin – or are given to energize the body, or for the purpose of vaccinations, these do not affect the fast, whether they are intravenous or intramuscular (injected into a vein or a muscle) ( Fatawa Muhammad ibn Ibraahim). But to be on the safe side, these injections may be given at night.

## **2. Intentionally vomiting**

This is based on the hadith as narrated by Abu Hurayrah(RA): ***“Whoever intentionally vomits must make up [his fast] and whoever was overcome by vomit does not have to make it up.”*** (Abu Dawood, Ibn Maajah, Al-Tirmithi).

*If the person swallows his vomit, this invalidates the fast.*

## **3. Menstruation or Post-Partum bleeding**

*The Prophet (SAW) said: “Is it not the case that when she gets her period, she does not pray or fast?”* (Bukhari)

*When a woman sees the blood of her period or nifaas, her fast becomes invalid even if that is a few seconds before sunset .*

*If a woman feels that her period has started but no blood comes out until after sunset, her fast is still valid .*

*If the bleeding of a woman who is menstruating or in nifas ceases at night and she has the intention of fasting, then dawn comes before she does ghusl, her fast is valid by the consensus of the scholars.*

A woman should avoid taking medicine that prevents her monthly cycle but should accept what Allah has decreed for her.

*If a woman does take pills, however, and her period stops as a result, she can fast and her fast is valid.*

#### **4. Sexual intercourse**

Allah says in the Quran,

***“It has been made permissible for you the night preceding fasting to go to your wives (for sexual relations). They are clothing for you and you are clothing for them. Allah knows that you used to deceive yourselves, so He accepted your repentance and forgave you. So now, have relations with them and seek that which Allah has decreed for you.”(Al-Baqarah ;187)***

*This verse proves that having sexual intercourse with one’s wife during the day time of Ramadan is prohibited.*

However, the difference is that if someone had intercourse during a day of Ramadan they would not only have to make up the fast, but also expiate for that act. The expiation is to free a slave. If one cannot do that, then he must fast two consecutive months. And if he cannot do that, he must feed sixty poor people.

This expiation is upon both husband and wife if they both did the act voluntarily. If, however, one party was forced (or forgot that it was Ramadan) then there is no sin on that party and they would not have to expiate. However, the sin and expiation will remain on the other party.

## 5. Masturbation

This means ejaculation through intentional stimulation of the genital organs by hand or in any way such as foreplay with one's wife. *The scholars unanimously agree that masturbation nullifies the fast if it leads to ejaculation.*

However, if a person has a wet dream or ejaculates without any control his fast is not broken.

## 6- Intending to break the fast while fasting

Merely making a decisive intention - even if it lacks implementation - nullifies the fast, as the Prophet (SAW), said: ***“Actions are judged and considered according to the intentions...”*** (Al-Bukhari and Muslim).

- ❖ According to Imam Ahmad Ibn Hanbal, ***Cupping (Hijamah)*** also breaks the fast, but majority of the scholars say hijamah does not break the fast. Allah knows best.

## ❖ Some matters which do not invalidate Fast

- Enemas, eye drops, eardrops, tooth extraction and treatment of injuries do not invalidate the fast if nothing goes down the throat
- Medical tablets that are placed under the tongue to treat asthma attacks etc, so long as you avoid swallowing any residue.
- Insertion of anything into the vagina such as a speculum, or the doctor's fingers for the purpose of medical examination.
- Insertion of medical instruments or IUD into the womb.
- Anything that enters the urinary tract of a male or female, such as a catheter tube, or medical scopes, or opaque dyes inserted for the purpose of X-Rays or medicine.
- Fillings, extractions or cleaning of the teeth, whether with a Siwaak or toothbrush, so long as one avoids swallowing it.
- Rinsing the mouth, gargling, sprays etc. so long as you avoid swallowing anything that reaches the throat.



- Anything that may enter the body via absorption through the skin, such as creams etc.

### **Recommended and Disliked actions whilst Fasting**

#### **❖ Mustahab (recommended) actions whilst Fasting**

- Eat Suhoor- the Pre-Dawn meal and delay it till the start of Adhaan. When the time for adhaan has come, one should stop eating and drinking.
- Break the fast as soon as the sun sets. Break the fast with dates and if dates are not available, then with water.
- Read a lot of Qur'an and give a lot of charity.
- It is wajib to stay away from lying, back-biting, swearing and cursing and recommended to say if someone wrongs you: "I am fasting."
- Say the following dua after breaking the fast:  
***“ The thirst has been quenched, the veins wetted and the reward is confirmed if Allah wills.”( Abu Dawood and Al- Hakim)***
- Pray taraweeh (night prayer) in congregation or individually. It is better to pray it in congregation in masjid.

#### **❖ Makrooh (disliked) actions whilst Fasting**

- Exaggeration in sniffing water at the time of making wudu'.
- Using strong tasting toothpaste or strong mouthwash.
- Wasting time

#### **❖ Eating whilst being uncertain of the night or day**

- Whoever eats with a predominant supposition that it is still night – his fast is still valid.
- Whoever eats with a predominant supposition that it is day time still – his fast is not valid

- The one who has a predominant supposition that the night has come and later on it is clear that the day light has yet to finish, then the majority of the scholars of Islam are of the opinion that they should make it up.

## TARAWEEH/QIYAAM-UL-LAYL

- The word Taraweeh was extracted from the word “*Tarweehah*” which means to *rest*, because people used to lengthen the prayer very much and then get some rest (tarweehah) after every four rak’ahs.
- Taraweeh prayer is the known voluntary prayer which is observed after Isha prayer in Ramadan in congregation. It can also be observed individually but it is better to observe it in congregation
- Prophet Muhammad (SAW) was the first to perform it in Ramadan in masjid, but he did not continue performing it in this way for fear of it being made obligatory.
- Abu Hurayrah (RA) reports that the Prophet (SAWS) would encourage people to perform the special night prayers during Ramadan without commanding them as obligatory and he (SAWS) said: “***Whoever gets up and prays during the nights of Ramadan (tarawih) with a firm belief and hoping for reward, all of his previous sins would be forgiven***(Al-Bukhari).
- The righteous predecessors held different views regarding the number of its rak’ahs, but the preponderant opinion is that it is eleven or thirteen rak’ahs. Aa’ishah (RA), was asked about the prayer of the Prophet (SAW), during the month of Ramadan, and she answered, “***The Messenger of Allaah (SAW) did not observe more than eleven Rak’ah (of night voluntary prayer), be it in Ramadhaan or any other month.***” (Al-Bukhaari and Muslim)
- Ibn ‘Abbaas (RA) said, “***The Prophet (SAW) used to perform thirteen Rak’ahs (meaning at night).***” (Al-Bukhari)
- The basic principle regarding its number of rak’ahs is that this is a voluntary prayer and the Prophet (SAW) said, when asked about night prayer, that it is two rak’ahs followed by two and when you fear of the approaching dawn, pray

one rak'ah as Witr to make the number of rak'ahs odd-numbered. So, its number is not fixed.

- It has been observed that some people pray 8 rak'ahs with the Imam and then leave and the Imam prays 20 rak'ahs. This is a big mistake because *the Prophet (SAW) said, "Whoever prays with the imam until he finishes, Allah will record for him as if he spent the whole night in prayer."* (Al-Tirmidhi)

However, in a masjid where they pray 20 rak'ahs and there are two imams, some of the scholars say that one may leave after the first imam finishes, because the apparent meaning of the above mentioned hadith is followed. And Allah knows best.

### ❖ Witr Prayer

- It is a highly recommended voluntary prayer that can be performed anytime between Isha and Fajr. The Hanafi opinion is that Witr is wajib (obligatory).
- Normally during Ramadan, Witr is performed in congregation after Taraweeh.
- It can be performed as 1, 3, 5, 7, 9 rak'ahs. In the last rak'ah of witr, it is recommended to make Dua-al-Qunoot. This dua can be observed before or after the ruku by folding the hands or raising as in dua. The best is to follow the imam. One can also make Khatam al Quran dua in Qunoot of Witr.

## LAYLA-TUL-QADR

- It is the night when the Quran was revealed to Prophet Muhammad (SAW) and it is the best night of the Islamic year. Allah says in the Quran:
- *Indeed, We sent the Quran down during the Night of Decree. And what can make you know what is the Night of Decree. The Night of Decree is better than a thousand months. The angels and the Spirit (Jibreel AS) therein by the permission of their Lord for every matter. Peace it is until the emergence of dawn.* (Surah-al Qadr ; 96)

And in Surah-al-Dukhan, Allah says :

- ***Indeed, We sent it down during a blessed night. Indeed, We were to warn (mankind). On that night night is made distinct every precise matter.*** (59: 3,4)
- Ibn-Abbas (RA) and others have said, Allah sent down the Quran all at one time from the preserved Tablet (Al-Lawh Al-Mahfooz) to the House of Mighty (Baytul-Izzah), which is the heaven of this world. Then it came down in parts to Messenger (SAW) based upon the incidents that occurred over a period of twenty three years. (Ibn Katheer).
- Abu Hurayrah (RA) narrated that Messenger of Allah (SAW) said, ***Whoever stands for prayer in the Night of Qadr with sincere faith and hoping for a reward from Allah, then all his previous sins will be forgiven*** (Al-Bukhari).
- On this night the news of the events for the coming year are handed over to the angels. The news of death, sustenance, rain, disaster etc are all written and handed over to the angels on this night.

#### ❖ **When is Laylatul-Qadr?**

- Most authentic hadiths mention that it is 27<sup>th</sup> night of Ramadan.
- However, the stronger opinion is that it moves around, most probably in the last 10 nights and most probably in the odd nights and most probable odd night is 27<sup>th</sup> night.
- In view of a narration in Sahih Muslim, one should seek it in the last seven nights.

#### ❖ ***Greater signs of Layla-tul-Qadr:***

- The sun comes out without any rays and the moon is like a half plate of silver (Muslim)
- The weather is neither hot nor cold.
- There are very few clouds in the sky and very little wind. (Authentic, Ibn Khuzaimah)

#### ❖ ***Lesser signs of Layla-tul-Qadr:***

- Dogs don't bark, donkeys doesn't bray, cocks crow a lot.
- It may be that Allah shows it to some people in their dreams.
- The dua for Layla-tul-Qadr:

*O Allah, You are most Forgiving, and You love to forgive; so forgive me.  
[Agreed upon]*

## I'TIKAAF

It means to observe seclusion in the mosque with a specified intention. Performing I'tikaaf at the mosque is an act of worship, and one can perform I'tikaaf whenever he wants and for the period of time he wants. The least period to be considered as a valid I'tikaaf is the period that is conventionally considered to be a period of I'tikaaf according to the custom of the people. The best I'tikaaf is the one undertaken during the last ten days (and nights) of Ramadan.

The Muslim should make use of the period of I'tikaaf in reading the Quran, making Thikr (remembrance of Allah) and performing more voluntary prayers. That is because I'tikaaf means staying in the mosque for the purpose of worshipping Allah.

- Rasulullah'(SAW)s I'tikaf was in Ramadan and some years in Shawwal.
- The Prophet (SAW) used to perform I'tikaf in the last ten days of Ramadan until he passed away (Al-Bukhari and Muslim).
- It is to be done in the masjids and not in homes. According to the stronger opinion, it is permissible only in those masjids in which the Jumu'ah is held as is reported from Aa'isha (RA) (Abu Dawood ).
- It is permissible for both men and women. It is permissible for a women in defective bleeding to perform I'tikaf since a wife of the Prophet (SAW) did it whilst in Istihadah (defective bleeding). It would of course not be permissible for women during their menstrual periods (Al-Bukhari).
- It is from the Sunnah to fast during I'tikaf.
- Actions not permitted during I'tikaf include: Visiting the sick, looking after family matters, visiting people, buying and selling, kissing and fondling spouse.
- Actions that are permitted include: All acts of worship, to move around the mosque, answering the phone, teaching, going out for food or a shower and toilet etc.
- It is not permissible for women to observe I'tikaaf in their homes.

- If one must break his I'tikaf – qada is not wajib on him but recommended since the Prophet (SAW) once broke his I'tikaf in Ramadan and made it up in Shawwal (Al-Bukhari and Muslim).

## SADAQA-TUL-FITR

- Sadaqa-tul-Fitr is obligatory charity in food items due at the end of Ramadan.
- It is obligatory upon every Muslim who is self-supporting, if he has one saa' or more than he needs of food for himself and his family on the day and night of Eid.

The basis for that is the report narrated from Ibn Umar (RA) who said: ***“The Messenger of Allaah (SAW) enjoined zakaat al-fitr, a saa' of dates, or a saa' of barley, upon all the Muslims, slave and free, male and female, young and old, and he commanded that it be paid before the people went out to pray.”*** (Agreed upon)

- It is acceptable to give a saa' of the local staple food such as rice etc.

*What is meant by a saa' here is the saa' of the Messenger of Allaah (SAW), which is four times the amount that may be held in the two hands of a man of average build. If a person does not pay zakaat al-fitr, he is sinning, and he has to make it up.*

- *It is also obligatory to give it before the Eid prayer, and it is not permissible to delay it until after the Eid prayer.* There is nothing wrong with giving it one or two days before the Eid. Hence it is known that the earliest time when it may be given, according to the more correct of the two scholarly views, is the night of the 28<sup>th</sup> of Ramadan, because the month may be twenty-nine or thirty days. The companions of the Messenger of Allaah (SAW) used to give it one or two days before Eid.
- Those to whom it must be given are the poor and needy. It was proven that Ibn 'Abbaas (RA) said: The Messenger of Allaah (SAW) enjoined zakaat al-fitr as a purification for the fasting person from idle and obscene speech, and to feed the

poor. *Whoever gives it before the prayer, it is zakat al-fitr, and whoever gives it after the prayer, it is ordinary charity (Abu Dawood, authentic).*

## EID PRAYER

- It is offered after sunrise on 1<sup>st</sup> of Shawwal and it has Two rak'ahs, Khutbah is given after Eid Prayer.
- It is better to offer it in an open place in congregation. But, it can also be performed in Masjid.
- It is sunnah to praise Allah and recite Takbeer.

From Ibn Masud (RA), it is narrated that he used to praise Allah in the following manner: ***Allah is great, Allah is great, there is no deity worthy of worship except Allah, Allah is great, Allah is great and for Him is all praise.*** (Reported by Ibn Abi Shaibah)

- Eat an odd number of dates before Eid prayer, wear best clothes, make sure sadaqa-tul-fitr is given, go to the place of prayer from one way and come back through another.
- Even females in menstruation are recommended to go out and witness the congregation, even if they cannot pray.

*It was narrated that Abu Sa'eed (RA) said: **The Messenger of Allaah (SAWS) used to come out on the day of al-Fitr and al-Adha to the prayer place, and the first thing he would do was to offer the prayer.** (Narrated by al-Bukhaari.)*

- In the first rak'ah the imam should say Takbeerat al-ihraam (say "Allaahu akbar" to start the prayer), after which he should say six or seven more takbeers, because of the hadeeth of Aa'ishah (RA), "The takbeer of al-Fitr and al-Adha is seven takbeers in the first rak'ah and five takbeers in the second, apart from the takbeer of rukoo'." (Abu Dawood, authentic).
- Then the imam should recite al-Fatihah, and recite Surah Qaaf in the first rak'ah. In the second rak'ah he should stand up saying takbeer, and when he has

stood up completely he should say takbeer five times, and recite Surah al-Fatihah then Surah al-Qamr. The Prophet (SAW) used to recite these two soorahs during the two Eids. Or if he wishes he can recite Surah al-A'la in the first rak'ah and Surah al-Ghaashiyah in the second, because it was narrated that the Prophet (SAW) used to recite al-A'la and al-Ghaashiyah in the Eid prayer.

- Eid greetings: *May Allah accept from us and from you.*
- It is haram to fast on the day of Eid-ul-Fitr and on Eid-ul-Adhaa.
- The Hanafi opinion is that there are only six takbeerat for the two eid prayers, three in the first rak'ah and three in the second and Allah knows best.

## SUPPLICATIONS

### Dua for sighting the New Moon

اللَّهُ أَكْبَرُ ، اللَّهُمَّ أَهْلُهُ عَلَيْنَا بِالْأَمْنِ ،  
وَالْإِيمَانِ وَالسَّلَامَةِ وَالْإِسْلَامِ ،  
وَالْتَوْفِيقِ لِمَا تُحِبُّ وَتَرْضَى رَبُّنَا  
وَرَبُّكَ اللَّهُ .

*Allah is the Greatest, O Allah, let this moon appear on us with security and Iman;  
with safety and Islam and in harmony with what Allah loves and what pleases Him.  
(O moon!) Your Lord and ours is Allah.*

### Dua for breaking the Fast

اللَّهُمَّ إِنِّي أَسْأَلُكَ بِرَحْمَتِكَ الَّتِي  
وَسِعَتْ كُلَّ شَيْءٍ أَنْ تَغْفِرَ لِي .

1. *O Allah, I ask by Your mercy, which encompasses all things, that you forgive me.*



ذَهَبَ الظَّمَأُ، وَابْتَلَّتِ الْعُرُوقُ،  
وَتَبَّتَ الْجَزْرُ إِن شَاءَ اللَّهُ.

2.

*The thirst is gone, the veins are wetted and the reward is confirmed, if Allah wills.*

### **Dua for Layla-tul-Qadr**

اَللّٰهُمَّ اِنَّكَ عَفُوٌّ تَحِبُّ الْعَفْوَ  
فَاعْفُ عَنِّيْ

*O Allah, You are most Forgiving, and You love Forgiveness; so forgive me.*

### **SOURCES**

1. [www.islamqa.info](http://www.islamqa.info)
2. [www.islamweb.net](http://www.islamweb.net)
3. [www.alkauthar.org](http://www.alkauthar.org)

